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A
S E R M O N

Preach'd in
CHRIST-Church, *DUBLIN*,

Before His GRACE
WILLIAM Duke of *Devonshire*,
Lord Lieutenant General, and General
Governor of *IRELAND*;

O N
M O N D A Y, *January 30*, 1737.

B E I N G
The ANNIVERSARY of the MARTYRDOM
of King *CHARLES* the First.

By *PATRICK DELANY*, D. D.
Chancellor of the Cathedrals of *Christ-Church*,
and *St. Patrick's, Dublin*, and Chaplain to
His Grace.

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SERMON

ON THE

WISDOM AND

GOODNESS OF

MONDAY



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SERMON

Preach'd at
Christ-Church, DUBLIN, &c.

PROV. XXV. 4, 5.

*Take away the dross from the silver,
and there shall come forth a vessel
for the finer.*

*Take away the wicked from before the
King, and his Throne shall be estab-
lished in righteousness.*

[T may be said of this collection
of *Proverbs*, that it is a system
of *Solomon's* moral wisdom :
containing, according to the com-
mon division of the Schools, his
Ethicks, OEconomicks, and Poli-
B thicks,

ticks. And as they seem principally written for the use of his son, who was to succeed him in his throne it is no wonder to find them abound with many precepts and observations of singular excellence, and infinite importance to Princes : Such as those in particular, that admonish him to detest and discountenance flattery, fallshood, bribery, oppression, cruelty, and corruption of every kind : and on the other hand admonish and exhort him to give all possible countenance and encouragement to truth, integrity, and wisdom: to guard against the power of his own passions, to be patient of monition and reproof; and above all, to found his dominion in justice. Of these excellent precepts it were to be wished, that the following divine sentences were deeply engraven on the crowns, on the thrones, and in the hearts of Princes-

As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

The prince that wanteth understanding, is also a great oppressor; but he that hateth covetousness, shall prolong his days.

Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness.

Corruption and iniquity are in Empires, what dross is in nobler metals; they debase, and make them brittle. A mixture of dross in silver, sinks its value and its beauty; makes it frail, and less fit for use; it will neither bear the hammer, nor the fire; nor can you mold it into any thing excellent: let the dross be removed, and the parts immediately recover a better cohe-

rence and stability ; and the whole a new beauty, and a higher value.

Corruption mixes itself with Empires, as naturally as dross doth with metals : and as naturally robs the parts of their due coherence and stability ; and debases and depreciates the whole : it sinks the estimation and credit of a kingdom, and a crown, in the eyes of all that behold it ; makes it frail, and unfit for the purposes for which it was intended ; it can neither bear trials nor attacks from without, nor heats and commotions from within : remove this corruption from it (which requires the highest skill of the finer) it quickly acquires a new lustre, becomes more solid, coherent, and stable ; rises at once in estimation and intrinsic value : in one word, it is then rightly fitted to answer its noblest ends and uses.

From

From the words thus explained, I shall first lay down these plain points of doctrine——That all permanent power must be founded in justice; and that, in order to effect this, all persons in power must carefully guard against the influence of evil advisers.

Secondly, I will apply, in the best manner I can, these observations to some few of those transactions, which occasioned the sad solemnity of this memorable day.

And lastly, from the great misconduct of many men in those times, and the abominable corruption of others, I will make and apply the most useful observations and inferences I can, to the persons and characters of the present times.

And, first, All power, that would be stable and lasting, must be founded in justice.

And

And this proposition holds equally true of all power whatsoever; whether arising from publick authority, or private property, or supposed merit of any kind: because justice is the only solid and permanent foundation of all. It is the foundation upon which all societies are built; and the great cement that keeps all the parts of them together: in which, not only Princes, Rulers, Judges, and other Ministers of justice, but likewise every private man, are, in some measure, guardians of every man's property; and every single act of injustice is in reality injurious to the whole; is a violence and an insult upon the publick peace; and is, besides this, an indignity and offence against God, the great guardian and governor of the world.

Wicked counsels and devices may indeed succeed for a while; but to
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imagine that they shall hold out always, that they shall prevail steadily, and permanently, against the established order and constitution of things, against the natural and joint interests of mankind, and against the superintending power, wisdom, and justice of God, is just as weak, as if a man should imagine that he could, by private artifice, suspend the great laws of gravitation, and hinder bodies from tending to their natural centres; because he finds he can for a time obstruct the one in its immediate and apparent effects, and interrupt the other in their natural progress. In one word, the imagination is as wild, and as weak, as it is wicked.

If then power can be permanently founded in nothing but justice, it is a clear and self-evident consequence, that all persons in power should guard against the influence of

of evil advisers; forasmuch as all such naturally tend to pervert and warp them from the ways of justice; and consequently, to sap the only solid foundation upon which their power is built.

To apply this to the purpose before us —

The king of *England* is the guardian of the liberty and rights, religious, and civil, of his people. This is his true character, and the only foundation of his power: and it was rightly and judiciously observed by a great Minister of a neighbour nation, that *a King of England, who will be the man of his people,* (that is, will be a true guardian of their rights and liberties) *is a great Prince; but if he will be more, he is nothing.*

In this situation, he hath all the power that a good man should take, or a wise man wish; a power to do justice,

justice, to defend right, and to re-
press wrong. That is, in one word,
a power to make his people happy:
Should a guardian Angel wish for
more? and should frail and fallen
man be trusted or tempted with
more?

If ever there was a Prince upon the
English throne, that should, or could
with safety to the fundamental
rights and privileges of his people,
and true interest of his country) be
trusted with more, King *Charles the*
first, of blessed memory, was appa-
rently that man: A Prince of more
personal virtues, than perhaps any
Prince recorded in history; and
all those virtues founded upon their
only sure and solid basis — true
religion, and the fear of God. He
was valiant, temperate, just; a true
lover of his people, compassionate of
their errors and misfortunes; and
religiously tender of their well-being.

In his private life, equally exemplary in filial piety, in paternal affection, and in conjugal fidelity: a lover and encourager of all polite arts; not from humour, vanity, or fashion, but a true taste and knowledge of their excellence: statuary, architecture, painting, and the science of medals, flourished under him. A lover and patron of learning, and a great example and encourager of religion, which he equally understood, and practised in its purity; and well knew how to defend against all its adversaries, and died defending it: and as he was (under God) its great stay, it is no wonder that it fell with him. Surely of such a Prince, (humanly judging and speaking) it may with great propriety be said, that God gave him in his mercy, and took him away in his indignation.

It was the misfortune of this excellent man, and unhappy Prince, whose character I have now given, and whose cruel murder we this day deprecate and deplore, to be bred under maxims of government, ill suited to the genius of his people; and misled (through the equal influence, corruption, and treachery of his ministers) by counsels of an evil tendency, to suffer the beginning of his reign to be blemished with a conduct ill-befitting his true character: many measures were entered upon, which can in no wise be justified; and I trust in God, will never be attempted to be justified from this place. He was himself early sensible of them, and, upon conviction, granted his people's petition of right; whereupon all things seemed to promise a fair prospect of union and happiness: but the subsequent ill conduct of some of the

King's ministers, the distrust, created by a *Popish* counsellor in his bosom, by illegal aids and loans chearfully given by *Popish* recusants, and favours conferred in return ; and above all, the bitter heart-burnings, and long-working animosities, created by so long a disuse, and such frequent and sudden dissolutions of Parliaments, and inflamed by a most seditious *Puritan* faction ; bred too many ill humours, to be easily corrected and cured, even when the most healing and well-intentioned measures were taken to effect it. The fever was too high, some blood must be spilt, and that the best and noblest of the nation, before the ferment could be laid ; and at last the disease must end, like an incurable malignity, in the ruin of the constitution.

The gracious Prince, truly and tenderly affectionate of his people,
sensible

sensible at last that their just rights had long been withheld, resolved to give them full satisfaction, and make ample reparation for all the preceding misconducts of his reign; and to shew the sincerity of his intentions towards them, fatally consented to make themselves judges in their own cause; and now, as much too complying, as he had been restive before, confirmed an Act for continuing their session, until they had settled every thing to their own intire satisfaction.

Whoever candidly considers the extent of the prerogative, at this Prince's accession to the crown, the example and practice of his predecessors in the most exceptionable parts of his conduct, supported by the opinions and writings of the most learned men of the age; and, on the other hand, reflects upon the perverse obstinacy, and restive refusals

fals of his people, to his most just, and reasonable, and necessary demands—demands for supplies, which they themselves occasioned, promised, and made necessary——will find great excuses for many parts of a conduct, which he can neither applaud nor approve.

And whoever candidly considers his whole conduct, from the calling of his last parliament, to the day of his death ; and weighs with that, his compassionate spirit, his true piety, and the integrity and the uprightness of his heart ; cannot but acquit him (from that moment at least) of all tyrannous and oppressive intentions towards his people ; as well as of the guilt of that black and unnatural rebellion, which began in the tyranny of the people, and ended in the tyranny of an *Usurper*. A rebellion, which filled these kingdoms with sects and sacrilege,

lege, with oppression and rapine, with blasphemy and blood ! A rebellion, which (however begun) was carried on with the most shameless hypocrisy that ever disgraced religion ; and concluded with the most determined cruelty that ever debased or depraved humanity ; in the cool and deliberate murder of the King, after a long train of preceding insults, and outrage.

What ends of providence are answered by great examples of suffering virtue, exhibited to the world at certain periods, altho' obvious to us in many circumstances, are fully known only to the Almighty, in all. It was perhaps necessary, that so great a sacrifice should be made, to the settlement of the best constitution in the world, upon its true basis ; and the limiting of its parts to their proper bounds.

It

It was perhaps necessary, that so great a monument should be set up to the eyes of Kings; to shew their absolute dependence upon the great Governor of the world, in common with the meanest mortals: to shew them equally subject to the saddest reverses of fortune; from which, no dignity of station, or confidence of power, can secure them: to teach them the necessary lesson, of an humble dependence upon the power and providence of that God, who at his will *poureth contempt upon Princes, and weakeneth the strength of the mighty*: to teach them to cry out with righteous Job, in the day of their downfal, *Know now that God hath overthrown me; he hath stript me of my glory, and taken the crown from my head.*

It was perhaps necessary, that a monument of terror should be set up to the Princes of a free people,
to

to guard them against the least approaches or attempts to tyranny : to teach them, that no personal merit, no excellence of nature, no acquired accomplishments, no combination of virtues, can give quiet to their reign, or stability to their throne, independent of the affections of their people.

It was perhaps necessary, that a monument should be set up to the people, to deter them from sedition, and popular tumults : to shew them, that excess of power is as dangerous in the hands of their representatives, as in those of their rulers ; and that they can as hastily degenerate into more arbitrary and cruel tyrants.

It was perhaps necessary, that the evils of both extremes should be equally and effectually felt, in the Commons, and the Usurper ; to convince all thinking men of the

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nature

nature and necessity of a true temperament between both : which seems however, neither to have been thoroughly understood, nor properly pursued, before the establishment of things under the late happy revolution — A revolution, which its bitterest enemies have no way more maliciously studied to revile, than by wresting it into a parallel with the transactions of these detested times.

Which brings me to the third point proposed; which was, from the great misconduct of many men in those times, (the times of the great rebellion) and the abominable corruptions of others, to make and apply the most useful observations and inferences I can, to the persons and characters of the present times.

In the first place then, the misconduct of some few Ecclesiasticks in this reign, their intemperate zeal

for some ceremonials in religion, and their unwarrantable ambition of secular power, should be a monition to the Clergy of the establish'd Church, (both of the present age and all others) to keep themselves within the bounds of that lawful authority, and those just rights and privileges, which the constitution hath conferred, and the nature of their holy calling requires. And their very enemies must do that justice to the present orders of Ecclesiasticks amongst us, as to own, they seem in no disposition to transcend those bounds: that they have learnt a true christian temper with regard to all that dissent from them; and are as sincere friends to liberty, and abhorrrers of arbitrary power, as any of their fellow subjects: nor can it be denied, that the highest order amongst them hath lately given as strong a proof of being

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faith-

faithful in their episcopal charge, and at the same time, as faithfully and as disinterestedly true to the trust committed to them by their Prince, as the best and most truly primitive of their christian predecessors.*

To the Lords and Commons of the Laity, the wicked transactions of that accursed rebellion, should warmly recommend a strict and inviolable regard to the rights, privileges, and properties of their fellow subjects. The lay Lords remembering, that when they had consented to deprive the Bishops of their seats in Parliament, they were themselves soon after voted useless: (so sacred a thing is property, so infectious and catching is evil exam-

** By voting unanimously against a Bill, to enable the Bishops of Ireland to sell Leases for Lives, &c. by which they might have raised very great Sums of Money.*

ple!

ple ! so ruinous and so ready to recoil upon the heads of those that set it !) the Commons remembring, that when they had robbed the Lords spiritual and temporal of their rights and privileges, they were themselves quickly after stript of all their own ; and made as arrant vassals, as they had before made their brethren, and their betters : drawing down upon themselves that just judgment and sentence of our blessed Saviour, *With what measure ye mete, it shall be measured to you again.*

To all this may be added, that the transactions of these times should make both Lords and Commons beware of contention, either with their King, or each other ; always remembring that fine observation of Solomon, *The beginning of strife is as when one letteth out water ; therefore leave off contention before it be meddled*

meddled with. The true translation is, *Therefore let go contention before it be mixed:* That is, before things are so confounded by it, that it is hard to distinguish who is in the right, and who in the wrong. It is evident, that in the beginning of this unnatural rebellion, neither did the King mean absolute power, nor the people a democracy: but when once the contention was begun, when a breach was once made in the banks of the dike, the waters rushed out with an impetuosity that never was thought of; and as they flowed, perpetually widened the breach, until they bore down all before them, and in the end laid the country well nigh desolate.

In the next place, let me seriously and earnestly admonish those who could have no share in the execrable guilt of this day, to beware how they adopt the guilt of their
their

their ancestors, not only by turning the murder of that excellent Prince into ridicule, but likewise by defending and applauding it; and celebrating the memory of his murderer, for the very act of murder: the memory of a murderer, a parricide, a tyrant. Always remembering, under what character they are concluded by the wisest of mortals, who allow themselves to jest and sport with guilt: *Fools, saith Solomon, make a mock of sin.* Always remembering, that he who forbids us to *slay the innocent, and the righteous*, expressly declares in the same sentence, that he *will not justify the wicked.*

Is it humane to insult the fallen! tho' neither majesty, nor law, nor justice, could protect this unhappy Prince alive, let compassion protect him dead: give him quiet in his grave. Is it christian to trample

ple upon the memory of a King truly christian? a man, whose private character not malice itself hath tainted; owned, by his very enemies, to have lived (otherwise than as a Ruler) in all the innocence of a Saint, and died in all the majesty of a King: let me add too, in all the humility of a Christian, and all the steadiness of a Martyr. — Is it wise to make merrry with murder and parricide! is it decent to insult the piety and wisdom of the Legislature, by turning a solemn and religious fast into a day of profane festivity and reveling? Is not this wantonly to draw the guilt of blood upon their own heads?

Surely in this Prince (if ever in any other) was fully verified that fine observation of Solomon; *A righteous man falling down before the wicked, is as a troubled fountain,*
and

and a corrupt spring. In this man's fall, the fountains of learning, religion, and virtue, were effectually troubled and corrupted; but, God be praised, they are, thro' his unmerited mercy, once more cleansed and cleared. May they never more be polluted by the fall of the righteous, by the triumph of the wicked!

In the last place, from the memory of this execrable rebellion, let me exhort you to revive and to cultivate that antiquated principle of christian loyalty; a principle, which our corruptions have almost banished out of the world. By loyalty, I mean fidelity to the constitution as by law established; and to the King as supreme, and guardian of it: Such fidelity, as was steadily exhibited to both, by those noble patriots, who adhered to their royal master *King Charles the first*, in all
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his misfortunes : many of whom died, openly declaring and avowing it with their last breath, to the confusion of their enemies ; and some of whom happily survived the calamities of their King and Country ; and, to their immortal glory, saved the constitution under his son. Let us learn from their great examples, to *fear God and the King, and meddle not with them that are given to change* : Let us learn from their examples, as well as from the sacred rules of our holy religion, to despise and detest their principles, and renounce their practices, *who walk after the flesh, in the lust of uncleanness, and despise government ; presumptuous, self-willed, they are not afraid to speak evil of dignities*. And in order to this, let us carefully guard against, and steadily oppose those two fashionable republican principles, which

which, under the pretence of more zeal for liberty, would draw us again into double thralldom: Those principles which once already overthrew the best constitution in the world, and turned a free people into utter slaves: Those principles, which under various guises, but of late more particularly under the mask of patriotism, I am satisfied, (in the mouths of many of their abettors) mean any thing else rather: and if God in his wrath should suffer them to prevail, must end, as they are intended, in popery and arbitrary power: and of this, I think, we need no better proof, when we hear men of that religion, and men of none, join equally in the cry.

In the name of God, let us be contented with having made one desperate experiment; and be truly thankful to God for having deli-

vered us from one ruin ; not provoking him to heap another upon our heads.

What means this horrid out-cry, not only against the persons, and characters, but the very office of Kings ! surely that, at least, is of divine appointment.

Let us then expect Kings without faults, when we ourselves are blameless. Let us then hope for perfect models and mirrors of majesty, when we deserve them : when we study perfection in ourselves ; when we do *justly, and love mercy, and walk humbly with our God.*

In the mean time, is it wise, is it loyal, is it christian, to vilify the characters of Kings upon every occasion, and expose every supposed error of their government, and infirmity of their nature ? We are loud upon many points of misconduct in Princes, which we can
never

never know with certainty ; and
fullenly silent upon many advan-
tages of their adminiftration, which
we fee and feel. One thing we
know, that our gracious Sovereign,
God be praised, hath great and
good qualities ; fortitude, integrity,
and truth ; and a heart truly ho-
neft and protestant, stranger to
guile, and detesting diffimulation.
This also we certainly know, that
under his adminiftration, we enjoy
many great and invaluable blef-
sings ; freedom and plenty, peace
and truth. For which we are
bound truly and fincerely to thank
God ; and to our thanks are we
bound to join our daily, our earneft,
and incessant prayers, that God
would inspire his heart with every
princely, and every christian grace,
and blefs and prosper his reign.
*Give the King thy judgments, O
God, and thy righteousness unto the
King's*

King's son: That in his days the
righteous may flourish; in his days,
and in the days of his descendants,
with abundance of peace, as long as
the moon endureth.

Which thou of thine infinite
mercy grant, through the me-
rits and mediation of *Jesus*
Christ.

F I N I S.

